

LXXXI.

MEMOIRS OF LITERATURE.

MONDAY, October 1. 1711:

L'HISTOIRE DES JUIFS réclamée & rétablie par son véritable Auteur Mr. BASNAGE, contre l'Edition anonyme & tronquée, qui s'en est faite à Paris chez Roulland, 1710. Avec plusieurs Additions, pour servir de VI. Tome à cette Histoire. A Rotterdam chez Fritsch & Bohm. MDCCXI.

That is, *THE HISTORY OF THE JEWS* claimed and restored by its true Author Mr. BASNAGE against the curtailed Edition of Paris 1710. With many Additions. Being a Supplement to, or the VIth Volume of that History. Rotterdam. 1711. In 12^o Pagg. 458. Besides a long Preface.

Informed the Publick in * the 72d Page of these Memoirs, that Mr. Basnage's History of the Jews has been Reprinted at Paris without his Knowledge; that his Name was left out in the new Edition; that some Additions have been made to it; and that the New Editor has omitted every Thing, that might give Offence to the Church of Rome. Mr. Basnage claims a Work that belongs to him, and at the same time clears several Things in the Paris-Edition, which are so confounded that he frequently contradicts himself. Not contented to complain of such an unfair Dealing, he has inserted several new Observations in this Volume; and the Additions contained in it are so considerable, that it will be of great Use to those who have the Dutch Edition, or the English Translation of his Work. It must be confess'd that the Attempt of the new Editor is very singular; and the Consequences of it are very dangerous. If such a Liberty be allowed in the Com-

monwealth of Learning, Posterity will not be able to distinguish the true Opinions of an Author: Every Thing will be confounded, and the best Books curtailed and spoiled under the specious Pretence of Religion. Mr. Basnage does not name the Person of whom he complains: He only says, the new Editor * * has published thirty Volumes, and has been accused of transcribing the *Greek Bibliotheca* of Dr. Fabricius into his.

To give the Readers a Notion of this Book, I shall mention some of those Passages that have been altered, or left out, in the Paris-Edition, and some Remarks of the Author upon it; and then I shall take notice of some new Observations, or Additions to the *History of the Jews*.

"If I do not believe, says Mr. Basnage, some Prefaces or Miracles, cried up by the Vulgar; if I do not express a profound Respect for the Conduct of all the Princes and Bishops who died long ago; if I condemn the Avarice and Violence of those, who made Religion subservient to their worldly Interests: Lastly, if I do not approve the subtil and groundless Explications of several Texts in the Old Testament, which far from convincing the Jews of the Truth of Christianity, are very prejudicial to it; all those Passages are boldly struck out of my Book, and sometimes the new Editor takes the Liberty to insert in their room some Reflexions quite opposite to mine.

Such a Proceeding makes the Author believe, that what has been said of the Alteration and Interpolation of the Works of the Fathers might be true, tho' he could hardly think that any one should have been so bold as to undertake such a thing. The Criticks (continues he) are in the right to exclaim against the Monks. Those Men lived in a Time of Darkness: The Ignorance, that prevailed every where, increased their Boldness. They were entirely Masters of the Manuscripts; they lived a retired Life; and therefore might easily interpolate any Author with Impunity. Besides, they were not afraid of being censured upon that Account: They might have alledged the good of the Church to justify their Frauds. But is it not a surprising Thing, that in such a Learned Age as ours is, whole Pages should be altered in a printed Book during the Life of the Author, and such Opinions ascribed to the Writer as have been confuted by him, without any Pretence for it but the good of Religion? The Council of

* It is to be had at Mr. Mortjens's, and Mr. le Com's in the Strand, the Corner of Ivy-Bridge.

* See also the II^d Article of the XIXth Sheet.

* * The Author calls him elsewhere a Doctor of the Sorbonne, and a Writer of Ecclesiastical and Profane Bibliotiques.

Trent, the Popes, the Inquisition of Spain never went so far.

Mr. Basnage complains, among other Things, that the new Editor makes him contradict his own Religion, by calling it *pretended, reformed*, and maintain the Worship of Angels: Which gives him Occasion to confute what has been added upon that Head in the *Paris-Edition*. Our Author proceeds to make several Observations upon the *Tephilims*, and upon the *Schism*, the Religion, and the Salvation of the *Samaritans*. In the next place, he treats of the *Scribes*, and the true Origin of the *Caraites*. This Article contains an Explication of several Passages in the Gospels, and the Acts of the Apostles. Afterwards Mr. Basnage makes some Remarks upon the Expulsion of the Jews from Spain, and the Conduct of Alexander VI. in relation to that Event. He observes that what he had said concerning the Dissimulation of the Jews in Portugal and Spain has been left out in the *Paris-Edition*; and adds that there are some of those Dissemblers even in France. Mr. Simon who was particularly acquainted with Jona Salvador, a Jew of Pignerol, affirms that he found him several times instructing Two young Jews, whose Parents were at Bordeaux and Bayonne, where they dissembled their Religion. He further says, that this Jew used to pull off his Hat, when he went into the Churches of the Roman Catholics; and that being censured for it by another Jew, named Athias, he told him; You * are a Simpleton: Don't you see that tho' I pull off my Hat, I have still a Leather Cap on. I have known some Jews, says Mr. Basnage, who came from France, where they seemed to be good Roman Catholics. They named several considerable Persons, who frequent the Bar, and have Civil and Ecclesiastical Preferments, at Bordeaux, Toulouse, and Bayonne; and yet they are Jews in their Hearts.

The following Passage will afford Matter for several Reflexions. "The French (says the Author) are grown so nice and scrupulous in Point of Religion, that they are afraid of any thing. This is the peculiar Character of Superstition, which never invades the Mind, without rendring it fearful and timorous. It shuns the Light, and dreads every thing that may be prejudicial to those Doctrines and devout Practices, which are only the Effects of Imagination. 'Tis therefore no wonder, if several Reflexions inconsistent with the Maxims of superstitious Men have been left out in the new Edition of the History of the Jews, printed at Paris with the King's Privilege. Heretofore the French were well pleased to read Histories composed by a sincere and faithful Writer, who freely publish'd his Opinions, and discovered some popular Errors, more dangerous as they are more ancient. They loved to see some Beams of Truth break through the Clouds, with which they were surrounded; whereby they learn'd to free themselves from their Prejudices. Freedom of Thought appeared to them an innocent thing, as long as Religion was not directly attack'd. But now Truth is grown offensive, if it proves contrary even to such Doctrines as are not Essential. Those who boldly maintained some Years ago by word of Mouth and in Writing, that the Pope's Authority was chimerical, and oppos'd his Infallibility, cannot abide that a Foreigner should discover any Faults in the Conduct of the Sovereign Pontiffs. An unmerciful Hand has struck out of my History all those Passages, that seemed to reflect upon the Violence of Persecutors, or the false Maxims and vicious Lives of Clergymen.

Mr. Basnage wonders, the Paris-Editor should have left out his Confutation of Mr. de Tillemont, in what concerns the Conversion and the Letter of Abgarus King of Edessa, who designed to make War with the Jews, to revenge the Death of Jesus Christ, whom they had crucified. Our Author makes some Observations upon that Letter, which are worth Reading. He suspected the Devotion of Berenice, in his History of the Jews. Speaking of King Chilperic, he said that wicked Princes fancy they can expiate their Sins by some Actions, that are not inconsistent with their Vices; and that Chilperic following that Maxim Persecuted the Jews, &c. Those Passages have been struck out by

the Paris-Editor, tho' the French Historians acknowledge that Chilperic fill'd his Kingdom with Blood, and committed several Crimes. What Mr. Basnage observes concerning King Dagobert, a vicious Prince, who to please the Clergy and the People express'd a great Zeal against the Jews, and expelled them from France, has also been omitted.

The New Editor, says Mr. Basnage, is very tender of the Reputation of the Ancient Kings of Spain, and of the Ancient Clergy of that Kingdom. Had he some political Views in it? Was he afraid of displeasing those that are alive, by representing the Faults of those who died Eight or Nine hundred Years ago? King Sisebut persecuted the Jews: Isidorus Hispalensis blamed him for it. The IV. Council of Toledo condemned the Violence of that Prince, by a Canon importing that no Man ought to be persecuted on Account of Religion, because God hardens and takes pity on whom he pleases. Not long after, Chintia King of Spain, persuaded the Bishops to teach a different Doctrine; and a new Council held at Toledo, far from condemning the fierce Zeal of that Prince, commended him for having a Soul inflamed with the Ardor of Faith. Mr. Basnage ascribed the Variation of those Councils to the Death of Isidorus Hispalensis, a wise and moderate Bishop, who presided at the IVth Council of Toledo, and died before the VIth Council met. Why should such a Reflexion be left out? says our Author. 'Tis true that I have accused the Spanish Bishops of making contradictory Canons; but the Fact is undeniable. The Decrees of those Councils are extant. The Opposition between the IVth and VIth Councils of Toledo is so sensible, that no body can deny it. If such a Variation is a Blot upon those Bishops, who change their Mind to please their Princes, or upon the Princes themselves, who force them to it; there are some Instances of it even in France, in this present Age. The Steadiness of Bishop Isidorus is the more commendable by Reason of its Singularity.

Our Author concludes this Article with the following Words. "The New Editor is so nice and scrupulous, as to leave out even those Things that concern Princes who were not Christians. I said, speaking of Valid, that tho' he was very ignorant, he made great Conquests; and that Learned Princes are not the greatest Conquerors. This Passage has been omitted. If the Editor was afraid this Maxim might be applied to some Prince, he carries his Malicious Insinuations farther than I do. Non amo nimium diligentes: I write with more Simplicity".

Mr. Basnage gives us a short Account of the Jew Mordecai, who set up for a Prophet at Eisenstad in the Year 1682. That Man being encourag'd by the Credulity of his Followers, pretended to be the Messiah. The Jews of Italy, no less Credulous than those of Germany, desired their Brethren to send them that New Prophet. Mordecai had a Rabbin, who was his Forerunner, and prepared the Way for him. They were both very well received every where; but the Forerunner being a Sincere Man, and perceiving the Imposture, undertook to undeceive the Credulous Jews. His Remonstrances prov'd insignificant: He was forced to retire into Germany, and to promise that he would not cry down the False Prophet; but he did not keep his Word. He publish'd an Account * of the whole Matter. The Impostor was obliged to run away, and retired into Poland.

The Author of the Wonders of Rome, (De Mirabilibus Romæ,) who lived in the XIIIth Century, says, That every Nation of the Roman Empire had a Statue in the Capitol, with a Bell about its Neck, which never failed to ring upon a Rebellion. Helinandus, a Writer of the same Age, does also mention that Fabulous Story; and pretends that it was an Invention, for which the Romans were indebted to Virgil, who being a great Conjuror, bestowed that Virtue upon those Statues. Some Modern Authors relate that Fiction as a Truth; and Father de Montfaucon has inserted ** it in his *Diarium Italicum*. Mr. Basnage, who had Occasion to take notice of that Story, cannot

* Vous êtes un Simplet: Ne voyez-vous pas, que si j'ôte mon chapeau, il me reste une calotte sur la tête?

* Narratiuncula Judæi cujusdam de Rabbi Mordochai Pseudo-Messia, inter Buxtorfii Catalecta. pag. 361.

** The Mirabilia Romæ have been reprinted in the *Diarium Italicum* of that Learned Author.

imagine for what Reason it has been left out by the Paris-Editor.

He had made some Observations upon the *Pugio Fidei* of *Raimundus Martini*, and shewed that that Author alledges many weak Arguments against the Jews, and does not insist upon the strongest. This Passage of the *History of the Jews*, does not appear in the New Edition. The Readers will find in the next Pages several new Remarks upon the Quarrel of *Reuchlin* with the *Dominicans*, and upon some Jewish Books. I omit many Observations of Mr. *Basnage*, and I shall only take notice of those that make the Last Part of his Book.

Father *de Montfaucon* publish'd in 1709. a French Translation of a Treatise of *Philo*, wherein that Jewish Writer gives a Description of the *Therapeutae*. That Version is illustrated with several Observations, whereby the Translator pretends to shew that the *Therapeutae* were Christians. Mr. *Basnage* undertakes to prove the contrary, and his Arguments appear undeniable. I shall set down his Preliminary Observation. "This Opinion (says he) is not new. Most Christians are easily imposed upon by an austere Life. Besides, thro' a wrong Zeal for their Religion, they run after Shadows and Appearances of Holiness. - - - Some will have it that the Philosophers were Christians, before Christianity was known. To that End, they imagine a Correspondence between them and the Apostles or Prophets, that every Good Thing among the Ancients may be derived from a Divine Source. The Opinions and Expressions of those Philosophers are wrested, to render them Orthodox. Some of their Thoughts are considered independently upon others, and the several Parts of their Doctrine must not be viewed all at once, lest the whole System should appear absurd and erroneous. Notwithstanding the Corruption of Human Nature, the Use of Reason remains still, and produces very surprising Effects. Why must we suppose, that Men endowed with Reason cannot think reasonably, and express their Thoughts with Strength and Accuracy? Is it impossible for some Men to submit to some Laws more severe than others, either out of Vanity, or thro' a Dislike of Pleasures which appear insipid to those who love a Contemplative Life, or out of Love for Virtue, of which they have some Notions more or less extensive, in proportion to their Knowledge and Imagination? Whoever says, that Judaism and Christianity are the only Religions that can inspire Men with such Thoughts, contradicts Experience, which teaches us, that among the Indians and Barbarous Nations some Men love Solitude, and prefer the Austerity of a Retired Life to the Noise of the World. We must not set too great a Value upon those Human Virtues; but on the other side, we must not deny their Possibility. We ought to commend the Christian Religion for the Effects it has really produced, and for those Things that truly belong to it. But some Men, thro' an unreasonable Jealousy, undertake to deprive the Heathens of their Philosophers and Excellent Morality, and the Jews of their *Essenians* and *Therapeutae*, to transplant them into the Christian Church". Mr. *Basnage* informs us, that he has receiv'd a Letter from the Illustrious Mr. *Cuper*, wherein that Learned Man acquaints him, that he has made a great many Observations contrary to those of Father *de Montfaucon*, whereby that Matter will be fully cleared. In the mean time, our Author has thought fit to publish some further Remarks upon the same Subject, wherein he confutes the Opinion of the Learned *Benedictin*. Those Remarks are very large and solid, and will be read with great Satisfaction. Here follows another Observation of our Learned Author.

"Those who pretend to find Christianity where it is not to be found, do generally commit Two Faults. 1. They should carefully examine the System of the Ancient Authors, in order to know whether it agrees with the Christian Religion: At least they should observe some Characteristical Strokes, whereby it may appear

* Mr. *Basnage* maintains, that the *Therapeutae* were a Branch of the *Essenians*.

"that there is a true Resemblance between their Doctrine and Christianity. But they are generally contented with some General and Confused Notions, that may be found in all Religions. They run after Shadows, and are easily dazzled with a glimmering Light. They fancy that some Moral Sentences well exprest, which may proceed from Reason and Study, are so many sensible Proofs of Christianity. 2. They put a violent Sense upon the Words of an Ancient Author, to find in them a Notion of our Mysteries. Great Endeavours are used to unfold that Notion; and by that means they find Christianity and Judaism wherever they please. They make *Homer* speak like a Theologer, who read the Sacred Writers, and took from them his Notions concerning the Gods, without excepting their Quarrels, their Fighting, and many other Things, which that Poet durst not ascribe to his Heroes, for fear of Blasting their Glory. Tho' Physicians be never so much cried down in point of Religion, they make their Father *Hippocrates* almost a Christian, as if he had delivered some Precepts approved by Jesus Christ: At least it may be said, that they make him speak with as much Holiness as the Ancient Prophets. I hope Father *de Montfaucon* will not be displeased with me, for saying that he has committed those Two Faults".

There is at the End of this Book a Dissertation of Mr. *Basnage*, Concerning the Medals and Characters of the Samaritans, and the Ancient Coins of the Jews. That Piece came out the first time in the *Histoire des Ouvrages de Savans* for January 1709. The Author has thought fit to Reprint it in this Volume, as an Addition to the *History of the Jews*.

II.

AN ACCOUNT of a Boiling Well, lately discover'd in SHROPSHIRE. Sent from that County to a Gentleman in London.

S I R,

I Have, according to Promise, here sent an Account of the famous Boiling Well at *Broseley* near *Much-Wenlock* in the County of *Salop*, discover'd about June 1711.

"It was found out by a terrible uncommon Noise in the Night, about Two Nights after a Remarkable Day of Thunder. The Noise was so very great, that it awak'd several People in their Beds, that lived hard by, who being willing to be satisfied with what it was, rose up from their Beds; and coming to a boggy Place under a little Hill, Two Hundred Yards off the River *Severn*, perceived a mighty Trembling and Shaking in the Earth, and a little Boiling up of Water thro' the Grass. They took a Spade, and digging up some Part of the Earth, immediately the Water flew up a great Height, and a Candle that was in their Hand set it on fire.

"To prevent the Spring being destroyed, there is an Iron Cistern placed about it, with a Cover upon it, to be lock'd, and a Hole in the Middle thereof, that any who come may see the Water through. If you put a lighted Candle, or any thing of Fire to this Hole, the Water immediately sets on fire, and boils like Spirit of Wine or Brandy, and continues as long as you keep the Air from it; but by taking up the Cover of the Cistern, quickly goes out. The Heat of this Fire much exceeds the Heat of any Fire I ever saw, and seems to have more than ordinary Fierceness with it.

"Some People out of Curiosity, after they have set the Water on fire, have put a Kettle of Water over the Cistern, and in it green Pease, or a Joint of Meat, and

"boiled it much sooner than over any Artificial Fire that can be made. If you put green Boughs, or any thing else that will burn upon it, it presently consumes to Ashes. The Water of it self is as cold as any Water I ever felt: And, what is remarkable, as soon as ever the Fire is out, if you put your Hands into it, it feels as cold as if there had been no such thing as Fire near it. It still continues Boiling up with a considerable Noise, and is visited by almost all that hear of it; and is look'd upon to be as great a Rarity as the World affords.

THE sudden Flying up of the Water, mention'd in this Letter, brings into my Thoughts what happen'd at St. Amand's Wells, in the Low-Countries. I hope the Readers will not be displeased to find here a short Account of it, extracted from a Book of 61 Pages in 8vo. printed at Valenciennes in 1699, with this Title: *Traité des Eaux Minérales de St. Amand, par le Sieur Migniot Medecin*: That is, *A Treatise of the Mineral Waters of St. Amand, by the Sieur Migniot, Doctor of Physick*.

V E N I C E.

M. Patarol designs to publish a new Edition of *Quintilian's Declamations*, compared with several Manuscripts, and illustrated with Remarks. Each Declamation will be attended with a *Latin* Confutation written by M. Patarol; who has endeavour'd to imitate the Style and the Turn of his Author. A Dissertation is to be prefixed to this Work, wherein the Learned Editor enquires who is the true Author of those Declamations.

M. Patarol put out in the Year 1708. a new Edition of the Ancient Panegyrics, in 8vo. with an *Italian* Translation and Learned Notes; wherein he clears several obscure Passages of those Panegyrics with the Help of Medals. The Text of that Edition was collated with Five Manuscripts.

Mr. Bartoli, an able Printer of this City, has undertaken to reprint Correct Editions of the Ancient Books, which his famous Predecessors communicated to the Publick. He has begun with the *Greek Etymologicon*, and designs to publish a new Edition of *Varinus's* and *Hesychius's* Lexicons. He has lately printed Two *Armenian* Books; viz. *A Moral Theology*; and, *A Collection of Sermons for the whole Year*, designed for the Use of the *Armenian Church*. M. Cacciatur Ariachiel, an *Armenian* Priest, who is the Author of those Two Works, is going to publish a *Philosophy* written in the *Armenian Language*.

L O N D O N.

THE Reverend Dr. Edwards, Principal of *Jesus College* at *Oxford*, has publish'd a Treatise concerning Original Sin.

The Doctrine of Original Sin, as it was always held in the Catholic Church, and particularly in the Church of England, asserted and vindicated from the Exceptions and Cavils of the Reverend Dr. Daniel Whitby. By Jonath. Edwards, D. D. and Principal of *Jesus College* in *Oxon*. *Oxford*. Printed at the Theatre for Hen. Clements; and are to be sold by Hen. Clements, Bookseller at the Half Moon in *St. Paul's Church-yard*. London. M DCC XI. in 8vo. Pagg. 135.

The Author believes that the Christian Religion is clearly undermined by the denial of the Doctrine of Original Sin, it being (says he) the Foundation on which the whole Christian Institution is built; and therefore 'tis no wonder if he writes with great Zeal in defence of that Doctrine. He makes some Reflexions upon that Part of the Reverend Dr. Whitby's Preface, wherein that Author declares that he was bred up under Men of Calvinistical Principles, and enter-

tain'd the same Notion concerning Original Sin; but that he has changed his Opinion about that Article. Dr. Edwards owns that a Man is to be commended for changing his Opinion, when he has good Reasons for it; but he thinks a Divine ought to be steady in his Principles, and not carried to and fro with every Wind of Doctrine. Dr. Whitby says he was moved to write against Original Sin by a Discourse that he had with a Deist, who doubted of the Truth of the Holy Scriptures, and was confirmed in his Infidelity by this Doctrine of Original Sin, which, if contained in them — would be sufficient to invalidate the Truth of those Writings. Dr. Edwards hopes the Doctor doth not often converse with such Men, except it be to convince them of their Errors; and wishes he would keep out of harms way.

Those Waters were discover'd by a Physician of Arras. They form a vast Abyfs. It happen'd one day that several Workmen, employ'd about those Wells, were horribly frightened to see all of a sudden a prodigious Quantity of Wooden Statues come out of the Waters one after another. Those Statues, representing several Saints, were very old, and of different Figures. Several Pieces of Timber came out at the same time. Dr. Migniot says, (writing in 1699.) There are some still that come out from time to time.

The Author adds, That he does not believe that Twenty Churches, best provided with Statues of Saints, would afford so many as came out of those Wells.

The Author undertakes to prove these two Things, 1. That the Doctrine of Original Sin is plainly delivered in the Holy Scripture; 2. That it was the Opinion of the Fathers, who lived before St. Augustin; and that this Father is not the first who introduced it into the Christian Church.

The Doctor enlarges upon those Texts, that are commonly alledged to prove Original Sin. He observes upon these Words of David, Psalm LI. v. 5. Behold I was shapen in iniquity, and in sin did my mother conceive me; that those who understand this Passage of his Mother's conceiving him in profluvius, which usually produces a Body impure and ill temper'd, subject to evil Passions, cast a Blot upon the Memory of the Royal Prophet. For, says he, is it not a very rash and uncharitable Thing, to suppose that David reflects upon his Parents, and charges them with a high Violation of the Law of God? The Law imports a Penalty of Excision: It is expressed in these Words, Lev. 24. 18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discover'd her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. Is it not highly improbable that David, who had doubtless a great Respect for the Memory of his Parents, would have proclaimed to all the World that they had been guilty of so great a Sin? This Reason, says the Doctor, is sufficient to make us reject that Exposition with the greatest Contempt and Indignation. The Author quotes several Passages of the Greek and Latin Fathers, more ancient than St. Austin, in order to shew that they had the same Notion of Original Sin. He treats his Subject learnedly, and like a Profound Divine; and shews himself to be a Man of a Lively Imagination.

Dr. Edwards appears very much displeased with a Person, whom he does not name. He puts him in mind of the fatal End of his Predecessor Arius; a Story too well told (says he) to be refuted only by a bare, tho' confident, Denial. In a word, He speaks to him with all the Authority of an Orthodox Divine.